



# **ASTAVAKRA GITA**

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*Chapter 18*

*Highlights - 02*

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## CHAPTER 18 - Biggest - 100 Verses :

### Chapter 18 - Verse 1 :

अष्टावक्र उवाच

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।

तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥१॥

*aṣṭāvakra uvāca*

*yasya bodhodaye tāvat svapnavad-bhavati bhramah,*

*tasmai sukhaika-rūpāya namaḥ śāntāya tejase. (1)*

Astavakra said : Salutations to That, which is the embodiment of Bliss, serenity, effulgence, with the dawn of whose knowledge, all delusions become unreal as a dream.

[Chapter 18 - Verse 1]

- Prostration to Brahman / Absolute reality
- Nature of Sukham / Shanta / Consciousness / Light / Bright
- We lack knowledge and do not get experience of happiness
- Knowing happiness = Knowing Atma

### 5 Features - Happiness :

- 1) Not part (Niravaya) / Product (Nirguna) / Property of anything in creation
- 2) Independent entity / All pervading mind (Satyam)
- 3) Not limited by boundary of mind (Sarvagataha)
- 4) Exists after mind dissolves (Nitya)
- 5) Surviving pure happiness not available for recognition, because of lack of media (Avyaktam)

## Advantage of knowing Turiyam :

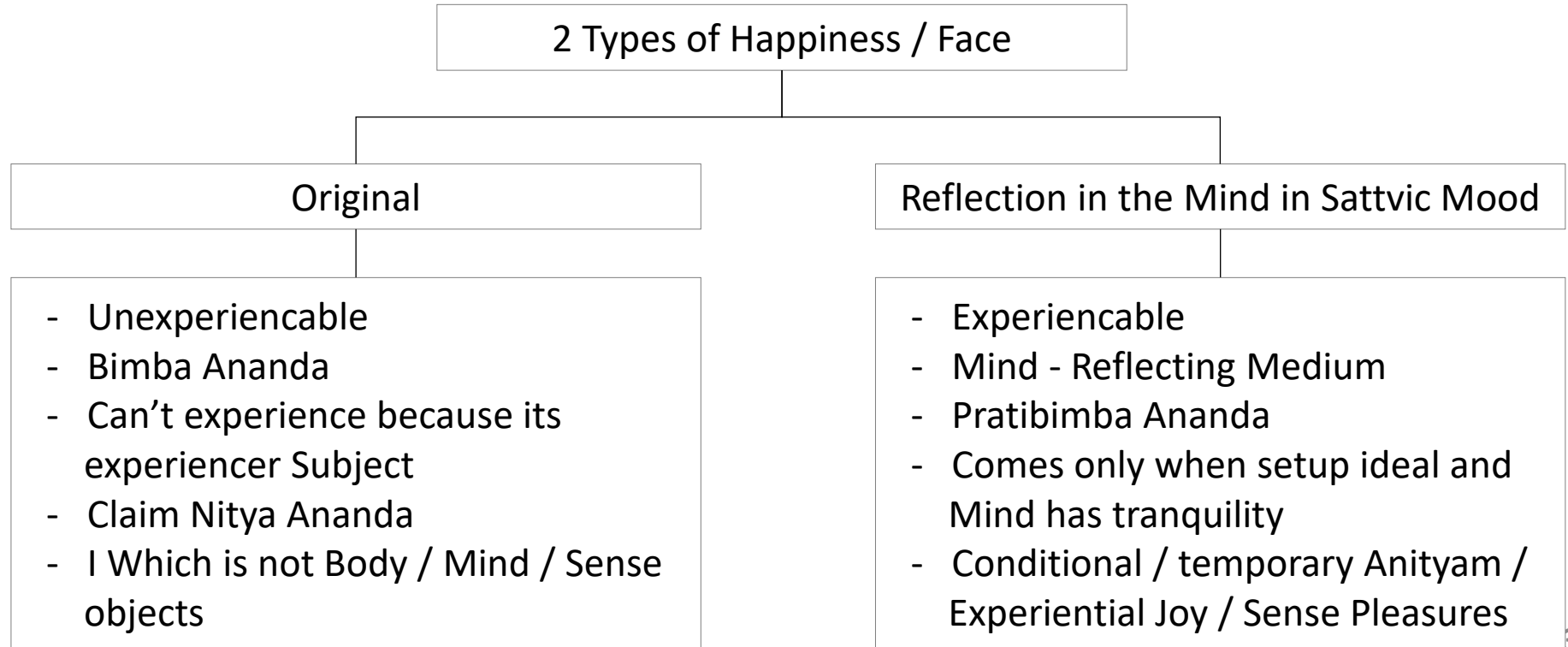
- Jagrat - Falsified - Mithya....

### Chapter 18 - Verse 2 :

अर्जयित्वाऽखिलानर्थान् भोगानाप्नोति पुष्कलान् ।  
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥२॥

*arjayitvā- 'khilān-arthān bhogān-āpnoti puṣkalān,  
na hi sarvaparityāgam-antareṇa sukhī bhavet. (2)*

One gets plenty of enjoyments by acquiring the manifold objects of the senses. Surely one cannot be happy without renouncing them all.[Chapter 18 - Verse 2]



## 2 Types of Happiness / Face

### Original

- I am that Ananda which is Reflecting in the Mind
- Disdain everything
- I am not Body / Mind / Sense organs - All are medium
- I am Subject different
- Nitya Mukta Atma

### Reflection in the Mind in Sattvic Mood

- Priya / Modha / Pramodha Vrittis come and go

#### **Verse 3 :**

- Bound in Several Roles
- Incomplete Data means I am incomplete
- Karta - Waiting for all duties to be over (Waiting for Bath so that all waves set)
- Role Playing for world Drama come to Green room and chant
- Na Banda Shivoham
- Remove all roles
- I am permanently free from all duties Taking duties is fun / game not my Real Nature
- Wake up as Atma not Ahamkara

- Fierce Suryaha = Load of duties / Baram / Keep Karta role away.

### Chapter 18 - Verse 3 :

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।  
कुतः प्रशमपीयूषधारासारमृते सुखम् ॥३॥

*kartavya-duḥkha-mārtanḍa-jvālā-dagdhāntarātmanah,  
kutaḥ praśama-pīyūṣa-dhārā-sāramṛte sukham. (3)*

One whose inner equipment has been scorched by the heat of the sun of sorrow arising from his deeds, where can he enjoy happiness, except in the continuous ambrosial shower of desire lessness?[Chapter 18 - Verse 3]

## Lecture 46

- Nididhyasanam = Internalization of Atma Svarupam as Revealed by Scriptures.
- Struggling Ahamkara goes only by Repeated 'Nididhyasanam'
- Indication of internalization = Samatvam, Moksha / Mukti = Samatvam
- Sama Dukha Sukha Svashtaha...
- Go beyond - Success / Failure, Janma / Maranam, Jeevatvam / Maranam
- Job of Ahamkara - Punarapi Jananam / Maranam
- Can distance from Ahamkara only by claiming Sakshi of ahamkara
- I am Atma Tattvam in which millions of Ahamkaras are going through...
- I am witness of Janma and Maranam
- Atma Svaroopam beyond pairs of opposites

### Chapter 18 - Verse 4 :

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।  
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥४॥

*bhavo'yaṁ bhāvanā-mātro na kiñcit paramārthataḥ,  
nāstyabhāvaḥ svabhāvanāṁ bhāvābhāva-vibhāvinām. (4)*

This universe is but a mode of thinking. In reality it is nothing. The inherent nature of the existent (Self) and of the non-existent (universe) are never lost.[Chapter 18 - Verse 4]

- Shab Vikara of Ahamkara = Bavaha
- Maranam not end of change - One of changes which continuously happen before Punar Janma Reappearance

- Universe / Samsara / Only an appearance like Svapna... No real existence of its own - only mysterious appearance, Anirvachaniya - No logic.

**Gita :**

श्री भगवानुवाच  
सुदुर्दर्शमिदं रूपम्  
दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य  
नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

*śrī bhagavān uvāca*  
*sudurdarśamidaṁ rūpam*  
*dr̥ṣṭavānasi yannama ।*  
*devā apyasya rūpasya*  
*nityaṁ darśanakāṅkṣiṇaḥ ॥ 52 ॥*

**The Blessed lord said :** Very hard indeed, it is to see this form of mine which you have seen. Even the gods are ever longing to behold this form. [Chapter 11 - Verse 52]

- Learn to stand aloof so that you are not affected - witness Bava

**Vedantic Law :**

- Experienced attribute doesn't belong to Subject - Experiencer there but experienced object.
- Change is experienced attribute of the world called time - Because we are seeing the change
- Change belongs to experienced Universe
- I am experiencer / Observer / Sakshi / Chaitanyam / Changeless... Na Jayate (Gita)

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Atma = Vibavi = Sakshi of Bhava and Abava - Presence and absence of things.
- Witness of absence of time / Space / Object / World in Sushupti = Atma = No Bava / Abava.
- There is no absence for the witness of presence and absence of things...
- I don't have Likes / Dislikes for Janma / Marana = Nitya Mukti / Liberation.

### Chapter 18 - Verse 5 :

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।  
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥५॥

na dūraṃ na ca saṅkocāllabdhamevātmanah padam,  
nirvikalpaṃ nirāyāsaṃ nirvikāraṃ nirañjanam. (5)

The Self which is absolute, effortless, immutable and stainless is not far away, inaccessible nor is It limited, unattainable. It is indeed ever attained. [Chapter 18 - Verse 5]

- Ahamkara = Reflected Consciousness = Chidabhasa in Body / Mind complex going through pain / Pleasure
- Sakshi = Original Consciousness = Chit in body / Changeless I
- Both have a common location (intellect)

### **In Nirvikalpa Samadhi :**

- Sakshi and Dormant Chidabhasa is there
  - “As in sleep”
  - If it goes, Maranam
- I can talk of changing I - Because of continuing changeless Sakshi all the time
- Changing Ahamkara I = Calm / Depressed / Happy / Angry I
- Known by Sakshi I - which is always there

### **Where is Sakshi I Available?**

- Wherever Ahamkara I is there
- In Same Place / Time - Sakshi I - Available
- Behind mask of Ahamkara is witness I
- I am Sakshi - with dress of Ahamkara I Body / Mind complex
  - Wave only claims, I am water instead of Superficial Nama Rupa
- Only intellectual knowledge
- Vasana Difficult to negate therefore ‘Nididhyasanam’ Train intellect - Sakshi Svarupam instead of changing Ahamkara.



- Maranam and Punar Janma belong to Ahamkara
- I am screen / Observer / Nirvikara = Atma Padam

**My nature is :**

**i) Nirvikaram :**

- Shadvikara Rahitaha
- Mind doesn't flutter in emotions / Raaga / Dvesha

**ii) Nirvikalpam :**

- No Divisions of subject / Object in the screen of Atma

**iii) Nirayasam :**

- Ahamkara gets tired - Atma always fresh

Ahamkara Angle	Atma Angle
Life Baram	Sport

**iv) Niranjana :**

- Not a Blot / Impurity because life is unreal

**v) Niravarna :**

- Blind fold covering opened because he has knowledge of real I (Anyontara Atma)

## Chapter 18 - Verse 6 :

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।  
वीतशोका विराजन्ते निरावरणदृष्टयः ॥६॥

*vyāmoha-mātra-viratau svarūp-ādāna-mātrataḥ,  
vītaśokā virājante nirāvaraṇa-dṛṣṭayaḥ. (6)*

Those whose understanding (vision) is fully unveiled, they shine free from misery. As soon as their illusion ceases, the Self is realised.[Chapter 18 - Verse 6]

- I am Warrior (Arjuna) / individual / Father / Boss is biggest delusion
- Goes only by 'Nididhyasanam' - I am Atma
- FIR - Down is best indicator

## Chapter 18 - Verse 7 :

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।  
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥७॥

*samastam kalpanā-mātram-ātmā muktaḥ sanātanaḥ,  
iti vijñāya dhīro hi kim-abhyasyati bālavat. (7)*

All that exists is mere imagination. The Self is free and eternal, knowing thus, does the wise one act like a child? [Chapter 18 - Verse 7]

- Creation = Lord / My Atmas Mayas Shakti
- If I don't have Maya Shakti, I will be Nirguna Brahman - All the time - boring!
- Without Maya Shakti - Pure Brahman can't claim
- Aham Brahmasmi - Claiming is Mental Process.

### 1) Use Vedantic thoughts as emergency / Exit gate :

- 'Nididhyasanam' helps to retain Sravanam and Mananam - Atma
- Atma is replaced in 'Nididhyasanam' by ' I ' (Best trick to reveal Vedanta)

### 2) Invoke teaching and keep it handy in capsule form :

#### 5 capsules for 'Nididhyasanam' :

- i) I am of the nature of eternal / All Pervading consciousness (Nityam Sarvagatam)
- ii) I am only source of permanent peace / Security and happiness (Shanti / Ananda)
- iii) By my mere presence I give life to material body and through Body I experience material universe or material
- iv) I am not affected by any event that happens in Material universe or material body (Asangaha)
- v) Forgetting my nature will convert life into struggle and remembering will convert life into entertainment.

#### What Nididhyasanam does?

- I am Brahman means - Eternal, all pervading 'Consciousness' principle activates in his mind.
- Money / Family / Body / Relations / Time coming / Appearing and going – Disappearing - Bava and Abava.
- Kalpitam / Mithya / Maya / Mystery / Every Effect - Cause...
- Cause - Effect chain never ends...

- Mithya means - Beyond control / Comprehension
- Temporary answer = All due to Karma... I more mysterious!

Disadvantage of Mithya (Negative)	Advantage of Mithya (Positive)
Beyond comprehension and Control	Mithya can't affect Satya Atma Paramartika

### Asangoham :

- If I Remember - instantly frustration goes!! Replaced by entertainment - You watch...
- Nishkama - I will never have permanent peace outside - No desires
- Nishramaha - No efforts required to be put

### Shakespeare :

- Life is Tale told by an idiot with full of sound and fume - Signifying nothing!

### Chapter 18 - Verse 8 :

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।  
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥९॥

*ayaṁ so'ham-ayaṁ nāham-iti kṣīṇā vikalpanāḥ,  
sarvam-ātmēti niścītya tūṣṇīm-bhūtasya yoginaḥ. (9)*

Such thoughts as 'this is That,' 'I am That,' and 'I am not this' are extinguished for the yogin who has become quiet, knowing with certitude that everything is Self only.

[Chapter 18 - Verse 9]

- Sarvam Atma = Jiva / Jagat / Ishvara - 3 Components with different Names and forms.  
= One water without division of inferiority / Superiority of waves  
= Triangular set aside

Advantage of Triangular format	Disadvantage of Triangular format
- There is Ishvara's Presence Present	<ul style="list-style-type: none"> <li>- I am Jiva, karma afflicted</li> <li>- Can't escape Karma in Triangular format</li> <li>- Jiva can't be taken out of Karma</li> </ul>

### Remedy :

- I am Jiva - Replaced by I am Atma
- In Atma / Anatma - Nama / Rupas are there  
- Problems not solved but resolved
- Use God as 1<sup>st</sup> Aid...
- This body I am = Notion of ignorance - Perceptually they exist
- Sense organs meant to see differences - Perceptions will continue
- Intellectually will understand, differences or superficial Nama Rupa
- Bangle / Chain / Ring - Gold
- Person X / Y / Mountain / Rivers - Chaitanyam
- Perceptual duality can't be dissolved but dropped intellectually - Vikalpana Ksheenaha

## Chapter 18 - Verse 9 :

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।  
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥९॥

*ayaṁ so 'ham-ayaṁ nāham-iti kṣīṇā vikalpanāḥ,  
sarvam-ātmēti niścitya tūṣṇīm-bhūtasya yoginaḥ. (9)*

Such thoughts as 'this is That,' 'I am That,' and 'I am not this' are extinguished for the yogin who has become quiet, knowing with certitude that everything is Self only.

[Chapter 18 - Verse 9]

## Chapter 18 - Verse 10 :

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।  
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥१०॥

*na vikṣepo na caikāgryaṁ nātibodho na mūḍhatā,  
na sukhaṁ na ca vā duḥkham-upaśāntasya yoginaḥ. (10)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 10]

Knowledge	Ignorance
Sattvic Vidya Maya	Tamasic Avidya Maya

- Transcend both knowledge and Ignorance

World	Atma
Temporary source of Pleasure and Pain	Permanent Source of Shanti as Sakshi

## Chapter 18 - Verse 11 :

स्वराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।  
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

*svārājye bhaikṣya-vṛttau ca lābhālābhe jane vane,  
nirvikalpa-svabhāvasya na viśeṣo'sti yoginaḥ. (11)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 11]

- We face favourable / Unfavourable circumstances due to Prarabda.
- I am transcendental Sakshi.

## Lecture 48

### 1) 5 Capsules in different modes is 100 Verses of Chapter 18 :

- Ahamkara - Powerfully controlled by Prarabda
  - Prarabda's influence will fluctuate
- Jnani - Practiced to Keep distance from Ahamkara baram
  - "Nirvikalpa Svabava = Sakshi Svabava"
  - Waves of Prarabda take wood Plank of Ahamkara Up and down (Samsara) Jnani Remain as witness

### Chapter 18 - Verse 12 :

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकता ।  
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१२॥

*kva dharmah kva ca vā kāmah kva cārthah kva vivekatā,  
idaṁ kṛtam-idaṁ neti dvandvair-muktasya yoginaḥ. (12)*

For a yogin, who has transcended such dual notions as 'this is to be done' and 'this is not to be done' where is righteousness (dharma)? Where is sense enjoyment (kāma)? Where is worldly prosperity (artha) and where is conscience (vivekatā)?[Chapter 18 - Verse 12]

- Dharma / Artha / Kama not permanent source of security.
- Passion for Punyam exists.
- Dharma / Artha / Kama have limitations
- Mirror - Reflecting my own Ananda - imitation gold, Pratibimba Ananda inferior.



- Subject to Prarabdha - 3 Trespassing tenants
- Refuse to leave my mind - Occupy without my permission
- Kick them out with Jnanam and enjoy vacant mind.

### Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः  
तौ सम्परीत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते  
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah  
tau samparitya vivinakti dhirah,  
Sreyo hi dhiro'bhi preyaso vrnite  
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).

- Done by Nitya Anitya Purushartha Viveka Tamsaha... Moksha = Svabaha...

### Chapter 18 - Verse 13 :

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।  
यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१३॥

*kr̥tyam kimapi naivāsti na kāpi hr̥di rañjanā,  
yathā jīvanam-eveha jīvanmuktasya yoginah. (13)*

The yogin, who is Liberated in life, has neither any duty nor any attachment at heart. His actions merely follow the lot of his life. [Chapter 18 - Verse 13]

- Ahamkara (Body / Mind / Chidabhasa / Prarabda Coat) - Never free from duty.
- Atma is ever free from duty
- Puts Ahamkara dress Vesham to come to this world!
- In sleep - Renounce dress / Ahamkara
- **Jnani - Remembers permanently that Ahamkara is Vesham Baram belongs to Roles!**
- I am Brahman in which 1000's of families appearing and disappearing! State of mind!

## Chapter 18 - Verse 14 :

क्व मोहः क्व च वा विश्वं क्व तद्धानं क्व मुक्तता ।  
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥१४॥

*kva mohah kva ca vā viśvam kva taddhānam kva muktatā,  
sarva-saṅkalpa-sīmāyām viśrāntasya mahātmanah. (14)*

Where is delusion? Where is the universe? Where is its renunciation? Or, where is the Liberation itself for the noble minded one, who rests beyond the world of desire agitations?  
[Chapter 18 - Verse 14]

- Brahman wrongly Perceived
- No Substance called world!
- Ignorance (Maya Anaadi) of Brahman = Cause of Misperception of world

Brahma Satyam	Jagat
<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Sakshi Vision</li> </ul>	<ul style="list-style-type: none"> <li>- Nama / Rupa Mithya</li> <li>- Ahamkara Vision</li> </ul>

- Accept Appearance not existence of world
- Duality - Factually not true! (Sunrise / Blue Sky / Small Star)

## Chapter 18 - Verse 16 :

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।  
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥१६॥

*yena dr̥ṣṭam param brahma so'ham brahmeti cintayet,  
kim cintayati niścinto dvitīyam yo na paśyati. (16)*

He, who sees the supreme Brahman, meditates upon 'I am Brahman'. He who has transcended all thoughts and when he sees 'no second', what should he meditate upon?

[Chapter 18 - Verse 16]

### Nididhyasanam :

- To make Sure in Sub-conscious Mind thought = I am free

### Problems :

- Created by Prarabda (Result of Action of past Karma) then Mind can't think of freedom
  - I am Un-involved Atma Chaitanyam
  - Everything else Anatma
- Practicing 5 Capsules = Nididhyasanam = Jiva Converting to Pragya Sthitaprajya
- I am Samsari / Sadhana - Does Vasana Kshaya Mano nasha (I am Ahamkara - Vasana should go away)
- Mano Nasha = Mind incapable of Samsaric Viparita
  - = Nishchinta
  - = Doesn't see 2<sup>nd</sup> thing other than self

### 1) Vasana Personality - 9/10 of Personality

- Conscious Personality - 1/10

### 2) Prarabda Roasting in Jiva / Jagat / Ishvara - Format

### 3) Common factor in Indriya Vrittis / Shabda / Sparsha is a factor :

- Conscious of Worry / Happy, thought / All thoughts

Open eyed Meditation	Closed eyed Meditation
Undisplacable Sat	Undisplacable Chit

- I can't Avoid Atma

### Chapter 18 - Verse 17 :

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।  
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

*dr̥ṣṭo yenātmā-vikṣepo nirodham kurute tvasau,  
udārastu na vikṣiptaḥ sādhyābhāvāt-karoti kim. (17)*

He who experiences distractions in himself indeed Must control himself. But the noble-minded great one is not distracted at all. Having nothing to accomplish, what should he do?

[Chapter 18 - Verse 17]

- Renunciation of Duty Means changing format 'Sarva Dharman (Duty) Parityajya'

Triangle format	Binary format
<ul style="list-style-type: none"> <li>- Jiva Persecuted by Prarabda</li> <li>- Never free</li> <li>- Slaves / Have needs! Sense organs have own Preference!</li> </ul>	<ul style="list-style-type: none"> <li>- Wise looks at self as Nitya Mukta</li> <li>- Events Doesn't see distraction in mental frame</li> <li>- Material Body doesn't affect Sakshi me!</li> <li>- Only One Atma exists</li> <li>- Anatma never is Atman ever is Material</li> </ul>

### Chapter 18 - Verse 19 :

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।  
नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥१९॥

*bhāvābhāva-vihīno yastṛpto nirvāsano budhaḥ,  
naiva kiñcit kṛtaṁ tena loka-dṛṣṭyā vikurvata. (19)*

He, who transcends existence and non-existence, who is wise, contented, free from desires, does nothing, even if he be acting vigorously in the eyes of the world. [Chapter 18 - Verse 19]

- Neiva Kinchit Karometi - Body - Interacting with Material world, I 'Consciousness' not affected - Ever Akarta.

### Chapter 18 - Verse 20 :

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।  
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

*pravṛttau vā nivṛttau vā naiva dhīrasya durgrahaḥ,  
yadā yatkartum-āyāti tatkrtvā tiṣṭhataḥ sukham. (20)*

The wise one, who lives on happily, doing what comes to him to be done, does not feel trouble (uneasy) either in activity or in inactivity[Chapter 18 - Verse 20]

- Personality Determined by Prarabda and Svabava as Jiva Eternally Presented by Prarabda.

## Lecture 51

Triangle format	Binary format
<ul style="list-style-type: none"><li>- As Jiva Rush to Ishvara with one Prayer...</li></ul>	<ul style="list-style-type: none"><li>- Asanga / Akruta / Abokta / No Sanchita / No Agami</li><li>- Nitya Mukta Atma</li><li>- Body Vesham, lower order of reality Vyavaharika Satyam</li><li>- I am Paramartika Satyam</li></ul>

- When problem Comes, Shift from Jiva / Jagat / Ishvara to Binary format.

### Chapter 18 - Verse 21 :

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।  
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥२१॥

*nirvāsano nirālambah svacchando mukta-bandhanah,  
kṣiptah saṁskāra-vātena ceṣṭate śuṣka-parṇavat. (21)*

Blown by the wind of effects of the past actions (saṁskāras), the desireless, independent, free and liberated person moves about like a dry leaf.[Chapter 18 - Verse 21]

### Nirvasana :

- Get out of old Jiva Vasana / Karta / Bokta / Jiva with Struggling Prarabda to “Ahamkara” Rahita Binary format
- Ahamkara has Habitual thinking Pattern.
- Vasana = Habitual thinking Pattern I am Suffering.



### Niralambaha :

- As Ahamkara I am weakling
- Prarabdham = Adhishtanam / Adrishtam, invisible, always in self doubt

### Svachandaha :

- Jnani lives with self will - Free, not licentious person

### Mukta Bandakaha :

- Free from Vidhi Nisheda
- All Jnanis - without Ahamkara which is surrendered to Lord

### Chapter 18 - Verse 22 :

असंसारस्य तु क्वापि न हर्षो न विषादता ।  
स शीतलमना नित्यं विदेह इव राजते ॥२२॥

*asaṁsārasya tu kvāpi na harṣo na viṣādatā,  
sa śītalamanā nityaṁ videha iva rājate. (22)*

Never is joy or sorrow, for one who has Transcended the worldly experiences. Tranquil in mind, he lives like one without a body. [Chapter 18 - Verse 22]

- Body / Mind - Belongs to Anatma - No ownership - Controlled by God through Prarabda - Samatvam maintained
- Jnani doesn't allow enjoyment to become excitement / Attachment / Delusion / Knows Anatma don't have Stability, enjoyment cover's Discrimination.

## Chapter 18 - Verse 23 :

कुत्रापि न जिहासाऽस्ति नाशो वाऽपि न कुत्रचित् ।  
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

*kuotrāpi na jihāsā'sti nāśo vā'pi na kutracit,  
ātmārāmasya dhīrasya śītalācchatarātmanah. (23)*

The wise, who delights in the Self, whose mind is serene and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere. [Chapter 18 - Verse 23]

**Jnani :**

- Owns nothing to renounce

Chapter 18 - Verse 23 :

कुत्रापि न जिहासाऽस्ति नाशो वाऽपि न कुत्रचित् ।  
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

*kuṭrāpi na jihāsā'sti nāśo vā'pi na kuṭracit,*  
*ātmārāmasya dhīrasya śītalācchatarātmanah. (23)*

The wise, who delights in the Self, whose mind is serene and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere. [Chapter 18 - Verse 23]

Before Jnanam :

Subject	Object
Jiva (I - Includes Body and Mind)	Jagat (Triangular Vision)

- Holding Ahamkara Jealously as integrated Part of Myself.
- Never will put it in the world
- It is included in the Subject world is Object group, after Nididhyasanam / Internalization...

Subject	Objective world
- "I" Atma is me	- Body / Mind / Family / world - Anatma belongs to world - Object

- New Vision of Anatma world / Body / Mind / Family included
- Karma is integral part of Anatma incomprehensible / Uncontrollable / Unpredictable

### Chapter 18 - Verse 24 :

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।  
प्राकृतस्येव धीरस्य न मानो नावमानता ॥२४॥

*prakṛtyā śūnya-cittasya kurvato'sya yadṛcchayā,  
prākṛtasyeva dhīrasya na māno nāvamānatā. (24)*

Void in mind by Nature and doing what comes of itself unasked, the wise one, unlike a common man, is not affected by honour or dishonour. [Chapter 18 - Verse 24]

- Strong Aham / Mamakara - Create strong mental preoccupation as worry in 'Mananam' / Nididhyasanam.
- Mama / Ahamkara is what I superimpose - What has happened is an event.

### Chapter 18 - Verse 25 :

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।  
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥२५॥

*kṛtaṁ dehena karmedaṁ na mayā śuddha-rūpiṇā,  
iti cintānurodhī yaḥ kurvannapi karoti na. (25)*

One who acts in conformity with thoughts such as: 'This is done by the body and not by me, the pure Self' such a person even though acting does not act. [Chapter 18 - Verse 25]

- In Presence of Sakshi - Body / Mind / Act get Chidabhasa Blessing - Moon bright in Presence of Sun.

**Previously :**

Body	Jagat
Subject	Object

**In my presence :**

- Body / Mind complex becomes Karta / Bokta / Pramata which is called by new name Ahamkara (This truth Jnani Doesn't forget anytime)

Previously	Now
<ul style="list-style-type: none"><li>- Subject I : Jiva (Body / Mind)</li><li>- Object : Jagat</li></ul>	<ul style="list-style-type: none"><li>- I = Atma Kshetrajna / Ever Pure / Akarta alone - Ekam</li><li>- Object = body / Mind / Chidabhasa Ahamkara (Kshetram)</li></ul>

**Chapter 18 - Verse 26 :**

अतद्वादीव कुरुते न भवेदपि बालिशः ।

जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥२६॥

*atad-vādīva kurute na bhaved-api bālīśaḥ,*

*jīvanmuktaḥ sukhī śrīmān saṁsarannapi śobhate. (26)*

The Liberated in life even though acts like one, who does not say why he is acting so, is not, thereby, a fool. He flourishes in the world and is happy and even blessed.

[Chapter 18 - Verse 26]

- Become Jnani and Watch your own Mind, we can't watch Mind of Jnani.

## Chapter 18 - Verse 27 :

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।  
न कल्पते न जानाति न शृणोति न पश्यति ॥२७॥

*nānā-vicāra-suśrānto dhīro viśrāntim-āgataḥ,  
na kalpate na jānāti na śṛṇoti na paśyati. (27)*

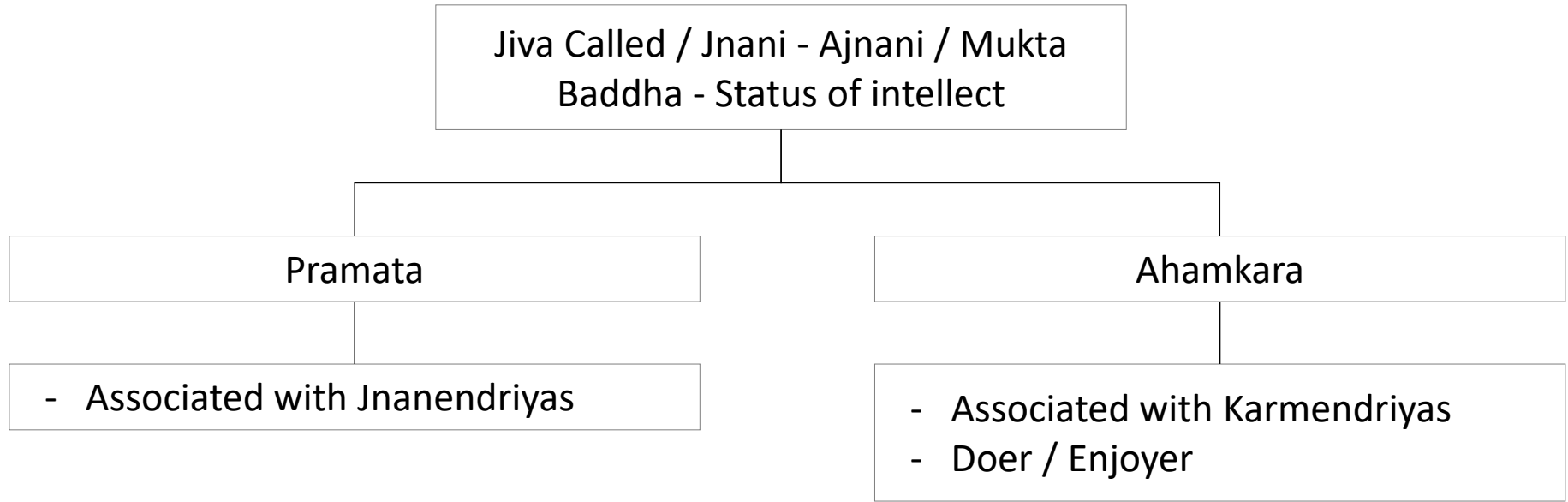
The wise man who has withdrawn himself from diverse reasonings and has attained complete repose, neither thinks nor knows nor hears nor sees. [Chapter 18 - Verse 27]

### Use reasoning in Mananam :

- In Paramartikam Don't use reasoning!
- When subject including - Body / Mind - I am in triangular format Jiva / Jagat / Ishvara - Samsara inevitable
- Jnani means - Subject (I / Consciousness) - Object (Body / Mind / World) Recognized
- I - Atma Continues After Videha Mukti behind All Arrival / Departure Bodies which is called Ishvara / Status
- Function of Jiva - Associates with Mind
  - Known as Pramata knower

### Atma :

Apramata not Jnani / Ajnani



- Vedanta alone gives 5 principle of Consciousness.

### Chapter 18 - Verse 28 :

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतः । निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥२८॥	<i>asamādher-avikṣepānna mumukṣurna cetaraḥ,          niścitya kalpitaṁ paśyan brahmaivāste mahāśayaḥ. (28)</i>
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Since the wise one has no agitations and does not practice meditation, he is not an aspirant for Liberation nor is he, in bondage. Having known the universe to be a figment of his imagination, even though he sees it, he exists as Brahman itself. [Chapter 18 - Verse 28]

### All Sadhanas to Refine Anatma :

- Rope Snake represents Mithya Mind
- Consciousness - Atma = Rope = I

- As Jiva - Body / Mind included in me  
- I have to refine them
- Atmashanti - By Claiming Atma already there
- Mithya Means - Incomprehensible / Unpredictable / Uncontrollable / Unsustainable
- All problems belong to Mithya Anatma...
- Jnani - Doesn't say I am facing problem!
- Mithya and Satyam Co-exist eternally - By Nature!

Jnana yogi	Karma Yogi
'Nididhyasanam' During Crises	Does Pariharyam

### Chapter 18 - Verse 29 :

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।  
निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥२९॥

*yasyāntaḥ syād-ahaṅkāro na karoti karoti saḥ,  
nirahaṅkāra-dhīreṇa na kiñcid-akṛtaṁ kṛtam. (29)*

He who has the ego sense in him within, acts (mentally), even though he does not act (physically). Surely, the wise one, who is free from the sense of ego, does not act (mentally), even though he acts (physically).[Chapter 18 - Verse 29]

- Activities Continue as per Prarabda...
- At Anatma Level show goes on... Ahamkara Still Craves for Moksha.



## Lecture 54

- Moksha = Manas Shanti / Reduction of FIR w.r.t Emotional Disturbance (Not Seen yet in me!)  
= Calmness Cheerfulness, Confidence, courage
- Manas = Anatma = Unpredictable / Uncontrollable / Unsustainable
- Manas Shanti - will have Gradation!
- Mind Made of 3 Gunas - Sattva / Rajas / Tamas
- Moksha = Nitya Shanti of Atma not affected by Prarabda
- I am Liberated because I am different than Mind, no need to Stop fluctuating Mind.
- My Nature is Shanti not dependent on Prarabda, Nitya Mukta Svarupa...
- Tribir Guna baveihi Anatma world Body / Mind...
- Claiming Atma Shanti = 'Nididhyasanam'
- Dheera = Nididhyasanam...

### Chapter 18 - Verse 30 :

नोद्विग्नं न च संतुष्टमकर्तृस्पन्दवर्जितम् ।  
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

*nodvignam na ca santuṣṭam-akartṛ-spanda-varjitam,  
nirāśam gata-sandeham cittam muktasya rājate. (30)*

The mind of the Liberated is neither troubled nor pleased. It is actionless, free from fluctuations, desireless and purged of all doubts. [Chapter 18 - Verse 30]

- Rajasic / Tamasic Vrittis Condition of Mind, not me

## Gita - Chapter 14 :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca  
prakāśaṃ ca pravṛttiṃ ca  
mōham ēva ca pāṇḍava |  
na dvēṣṭi sampravṛttāni  
na nivṛttāni kāṅkṣati || 14-22 ||

**The Blessed lord Said :** Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

## 1<sup>st</sup> Capsule :

- I am nature of eternal all Pervading Consciousness.

**Nirashiham :**

- Free from Asha - Desireless!!

**Mind :**

- Disturbed state permanently, can't be kept in peaceful condition

**Remember 5<sup>th</sup> Capsule :**

- My nature and be happy!

**Chapter 18 - Verse 31 :**

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।  
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

*nirdhyātum ceṣṭitum vāpi yaccittam na pravartate,  
nirnimittamidaṁ kintu nirdhyāyati viceṣṭate. (31)*

The mind of the Liberated one does not engage itself either in meditation or in activity. It becomes meditative and active without any motive spontaneously. [Chapter 18 - Verse 31]

- Mind - Apra - Prakirti will change.

**Gita :**

चञ्चलं हि मनः कृष्ण  
प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये  
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

**cañcalaṁ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham |  
tasyāhaṁ nigrahaṁ manyē  
vāyōriva suduṣkaram || 6-34 ||**

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

### Chapter 18 - Verse 32 :

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।  
अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥३२॥

*tattvaṁ yathārtham-ākaraṇya mandah prāpnoti mūḍhatām,  
athavāyāti saṅkocam-amūḍhaḥ ko'pi mūḍhavat. (32)*

An unintelligent person becomes confused on hearing the real Truth, but some intelligent man withdraws within (and lives) like a fool.[Chapter 18 - Verse 32]

Immature	Buddhi Man
<ul style="list-style-type: none"><li>- Mandah</li><li>- Mind Bewildered</li><li>- Confused does nothing</li></ul>	<ul style="list-style-type: none"><li>- Ever free / Nitya Mukta</li><li>- Withdraws out of wisdom</li><li>- Nothing to be done</li></ul>

Both look same

Chapter 18 - Verse 33 :

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।

धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

*ekāgratā nirodho vā mūḍhair-abhyasyate bhr̥śam,*

*dhīrāḥ kṛtyam na paśyanti suptavat svapade sthitāḥ. (33)*

The fools constantly practise concentration and control of the mind. The wise, abiding in their own Self, like persons in deep sleep, do not find anything to be attained.

[Chapter 18 - Verse 33]

- Need limited control of Mind to claim Atma Shanti not Chitta vritti Nirodha...

5 Capsules :

- All-pervading / Source of happiness / Life to body not affected / Remember...
- Internalize and change from Jiva / Jagat / Ishvara to A / A

My blunder : As Jiva :

- Include Body / Mind in myself
- Myself judgement / Assessment / Evaluation based on Body / Mind
- I have contributory Role w.r.t Body / Mind
- If “ I ” includes Body / Mind feel helpless!! Samsara Sickness
  - Triangular format - Body / Mind included in I
  - Binary format - Body / Mind included in world

- Aim : Get out of triangular format!
- Replace : I am Jiva with I am Atma
- Body / Mind giving comedies / Tragedies → Fluctuation of 3 Gunas
  - Jiva never liberated
  - Atma ever liberated
- Sleeping person has no triangular format - Ever Advayaya

### Chapter 18 - Verse 34 :

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।  
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

*aprayatnāt prayatnādvā mūḍho nāpnoti nirvṛtim,*  
*tattva-niścaya-mātreṇa prājño bhavati nirvṛtaḥ. (34)*

The fool does not attain tranquility either by action or by inaction. The wise one becomes tranquil merely by knowing the Truth.[Chapter 18 - Verse 34]

- Instead of improving dream like waking State, wake-up to Atma...
- **Know : Body / Mind not included in me...**

### Chapter 18 - Verse 35 :

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।  
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

*śuddham buddham priyam pūrṇam niṣprapañcam nirāmayam,*  
*ātmānam taṁ na jānanti tatrābhyāsaparā janāḥ. (35)*

In this world those who devote themselves to diverse practices do not know the Self which is pure, enlightened, beloved, perfect, transcendental and stainless. [Chapter 18 - Verse 35]

- No object is source of joy - They reflect my Ananda alone, Brihadaranyaka Upanishad
- As Jiva - Never Poornaha
- Pornatvam only in Binary format

### Nishprapancham :

- Free from influence of World

### Nirmayam :

- Free from sorrow / Emotions
- Jeevan Mukti is faculty of shaking off lower order of reality

### Chapter 18 - Verse 36 :

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।  
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥३६॥

*nāpnoti karmaṇā mokṣaṁ vimūḍho'bhyāsa-rūpiṇā,  
dhanyo vijñāna-mātreṇa muktas-tiṣṭhatyavikriyaḥ. (36)*

A highly unintelligent person never attains (the Self) through the repeated practices of controlling his mind. The blessed one, through mere intuitive enlightenment, remains liberated and immutable.[Chapter 18 - Verse 36]

### Moodah :

- Complaining people don't know how to Drill Nail and Hitting hammer in Wrong Direction.
- Continuity of Karma and Sadhana not for Moksha, retaining Mind set and Struggling in wrong direction.
- Avikriya : Free from Sadhana for Liberation.

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां  
सन्न्यासेनाधिगच्छति ॥ १८.४९ ॥

asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥haḥ |  
naiṣkarmyasiddhiṁ paramāṁ  
sannyāsēnādhigacchati ||18.49||

He, whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he through renunciation, attains the supreme state of freedom from action. [Chapter 18 - Verse 49]

- Renunciation of triangular format alone is Sanyasa.



### Nididhyasanam :

- Learn to claim Nitya Mukta Atma..

### Chapter 18 - Verse 37 :

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।  
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥३७॥

*mūḍho nāpnoti tad-brahma yato bhavitum-icchatī,  
anicchannapi dhīro hi parabrahma-svarūpabhāk. (37)*

The fool does not attain Brahman, for he desires to become It! The wise one certainly realises the nature of the supreme Brahman even without desiring to do so. [Chapter 18 - Verse 37]

### Karma Khanda :

- Triangular format - Binary format - Obtain Moksha

### Chapter 18 - Verse 38 :

निराधारा ग्रहव्यग्राः मूढाः संसारपोषकाः ।  
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥३८॥

*nirādhārā graha-vyagrāḥ mūḍhāḥ saṁsārapoṣakāḥ,  
etasyānārtha-mūlasya mūlacchedaḥ kṛto budhaiḥ. (38)*

Without any support and eager for the attainment of freedom, the fools only keep up the world! The wise cut at the very root of this world, which is the source of all misery.  
[Chapter 18 - Verse 38]

## Moodah :

- Refuses to use Jnana Khanda and be free, boy chappal keep it locked up, because it will become dirty!
- **Jnana Khanda is support in life use it!**
- In Triangular format Jiva ever Apoornaha
- Claim I am Svastaha - Perpetuation of Triangular format = Nourishment of Samsara.

## Chapter 18 - Verse 39 :

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।  
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥३९॥

*na śāntim labhate mūḍho yataḥ śamitum-icchati,  
dhīras-tattvaṁ viniścitya sarvadā śānta-mānasaḥ. (39)*

since the fool wants to get peace through control of his mind, he does not gain it. The wise one knowing for certain the truth, is ever tranquil in mind [Chapter 18 - Verse 39]

## Moodah :

- Identifying yourself with Mind
- Fight with Mind continues Eternally
- Mind integral Part of Anatma called Jagat, Mind is Objective Universe - Conditions of Mind - Determined by infinite forces Visible and invisible including Prarabda Vasana.

## Body and Mind :

- Its Anatma to be witnessed
- I am Atma, not Mind - Mind has self healing Power - 3 Guna Fluctuations are there..

## Chapter 18 - Verse 40 :

क्वात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।  
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥४०॥

*kvātmano darśanam tasya yad-dṛṣṭam-avalambate,  
dhīrās-tam tam na paśyanti paśyantyātmānam-avyayam. (40)*

where is the vision of the self to one who resorts to seeing the manifested world? The wise do not see this and that, but see only the immutable self. [Chapter 18 - Verse 40]

- Jiva - Eternally in Karma Khanda - Punarjanma guaranteed  
- Means Karma
- Am I Jiva? Drop extrovertedness

### In 'Nididhyasanam' :

- Seek help of Ishvara to remove Jiva status!

Triangular Format	Binary Format
<ul style="list-style-type: none"><li>- In Crisis Does Prayer</li><li>- Eternally Sick Samsari</li></ul>	<ul style="list-style-type: none"><li>- In Crisis Does 'Nididhyasanam'</li><li>Claim - Eternal freedom</li><li>- Avyaya : Unaffected / Unaffected Jiva</li></ul>

## Lecture 57

### 1) Conversion of Samsari Mind-set to Asamsari Jnani Mindset = Nididhyasanam :

- Deliberately initiate this transformation not automatic!

#### Make a Nischaya :

- I want to change mindset from Jiva to Atma

#### Take a vow :

- Decision followed by resolve! I am not mind - Yoga buddhi (Grihastha) to Sankhya buddhi
- Resolve very important - Practice mind set in crisis
- Change mindset regularly - Claim perfect Atma

#### Chapter 18 - Verse 41 :

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।  
स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥४१॥

*kva nirodho vimūḍhasya yo nirbandham karoti vai,  
svārāmasyaiva dhīrasya sarvadā'sāvakṛtrimah. (41)*

where is the control of the mind for the fool, who strives for it? To the wise one who delights in the self, it is indeed spontaneous and perennial. [Chapter 18 - Verse 41]

#### Vimoodah :

- No Quietitude in Anatma - Prakirti / matter which is influenced by Time / karma and will be in Constant fluctuation in Sattva / Rajasic / Tamasic - Vrittis

- 5 Mental states - Shipram / Moodam / Vikshipta / Ekagraham / Nirodham / Samadhi - 1<sup>st</sup> Chapter of Yoga Sutras
- Thoughtless not aim
- Making thoughts non-disturbing, is not there aim

#### 4<sup>th</sup> Capsule :

- I am not affected by anything in Anatma
- I contribute to improving mind but don't judge myself as body / Mind
- I am eternally quiet
- Like akasha - Unaffected by events on earth
- Depends on Atma shanti not manas shanti

#### Chapter 18 - Verse 42 :

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।  
उभयाऽभावकः कश्चिदेवमेव निराकुलः ॥४२॥

*bhāvasya bhāvakaḥ kaścinna kiñcid-bhāvako'paraḥ,  
ubhayā'bhāvakaḥ kaścid-evam-eva nirākulaḥ. (42)*

Some think that 'existence' is and others that 'nothing' is. Rare is the one who thinks neither. He is perfectly serene, free from all distractions.[Chapter 18 - Verse 42]

- I am witness of Presence / Absence of thoughts Unaffected by them (Bhava / Abhava)
- I am Pure Screen - with without Movies not affected by Condition of Anatma - 4<sup>th</sup> Capsule.

## Chapter 18 - Verse 43 :

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।  
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥४३॥

*śuddham-advayam-ātmānam bhāvayanti kubuddhayaḥ,  
na tu jānanti sammohād-yāvajjīvam-anirvṛtāḥ. (43)*

Those of dull intellect meditate upon the Ātman as pure and one without a second, but they do not realise It. Through delusion they remain unhappy as long as they live.

[Chapter 18 - Verse 43]

- I am nature of Pure Shuddha Consciousness - Don't have Raaga / Dvesha...
- I have Kama / Krodha means I have forgotten 5<sup>th</sup> Capsule

Remembering	Forgetting
<ul style="list-style-type: none"><li>- Free</li><li>- Atma I</li><li>- Ever Non-dual</li><li>- Can't Objectify Sakshi</li><li>- Meditator Subject</li></ul>	<ul style="list-style-type: none"><li>- Life Struggle! Mind I</li><li>- Mind improvement doesn't Contribute to Moksha</li><li>- I am Sakshi is a thought</li></ul>

**Try to prove you are not there :**

- For eternal truth / Absolute truth - No Sadhana required
- I need Ishvara support means sticking to Sanchita Karma.

## Chapter 18 - Verse 44 :

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।  
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

*mumukṣor-buddhir-ālambam-antareṇa na vidyate,  
nirālambaiva niṣkāma buddhir-muktasya sarvadā. (44)*

The intellect of one who aspires for Liberation cannot function without a supporting object. But the desireless intellect of the Liberated one is, indeed, ever without any support (in meditation). [Chapter 18 - Verse 44]

- Self is undifferentiated knowledge free from Subject / Object Relationship.
- Mind of Mukta Niralambaha without Support
- Thanks to lord who has Made me Poornaha...

## Lecture 58

- Liberated free from Desire / No longing for Objects, Use Sakama Bhakti in Grihastha.

### In Vedanta Ishvara :

- Universe experience is Apra Prakirti of Ishvara
- Entire Universe is Vishwaroopa Ishvara (We Call as Anatma)
- I am Atma - whatever I experience is Visvaroopa Ishvara
- Rasoposmya Apshu Kaunteya...
- Prabhasmi Sashi Suryaho...
- Jnani appreciates Vishwaroopa Ishvara in form of Light or Sun Moon / Rain / Taste of water / Smell of flower
- Greatest bhakta because he appreciates Ishvara in Universe / Laws of Karma...
- Cosmic harmony is Vishwaroopa Darshanam As Atma is Nitya Poornaha...

### Only 2 things exist for Jnani :

I	Vishwaroopa Ishvara
<ul style="list-style-type: none"><li>- Jnani - Atma Chaitanya</li><li>- Sakshi</li></ul>	<ul style="list-style-type: none"><li>- Anatma</li><li>- Need nothing from Bhagawan</li></ul>

### Clip as Padartha :

- No Source of Bondage
- I Develop Attachment to Clip will Bind me, because when I have attachment, I am afraid of losing Clip!



- If I develop hatred for object - will it come, is the fear!
- Every object of Raaga / Dvesha frightens us by arrival or departure (Imaginary loss also)
- Advaita understands - World not cause of bondage
- Without Raaga / Dvesha, I am living in Vishvarupa Ishvara and am Experiencing Ishvara through Raaga / Dvesha Rahita Drishti, without Aham - Mama Drishti.

### Why close eyes and run away?

- Pashyan / Srinvan as Ishvara Darshanam

### Gita - 2<sup>nd</sup> Chapter :

यदा संहरते चायं  
कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यः  
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṁharatē cāyaṁ  
kūrmō'ṅgānīva sarvaśaḥ |  
indriyāṇīndriyārthē'bhyah  
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

### When Raaga / Dvesha is there tortoise withdraws :

- I with my Raaga / Dvesha convert Padartha into Vishaya...
- Mind has imaginary Raaga / Dvesha
- You can develop attachment to them - Freedom is this discovery not in 'Meditation' **220**

## Chapter 18 - Verse 46 :

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।  
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥४६॥

*nirvāsanam harim dṛṣṭvā tūṣṇīm viṣayadantinaḥ,  
palāyante na śaktāste sevante kṛtacāṭavaḥ. (46)*

Encountering the desireless man-lion, the elephants of sense objects, quietly run away; or, if unable to run away, serve him like flattering courtiers!! [Chapter 18 - Verse 46]

- Jnani Neutralizes Raaga / Dvesha

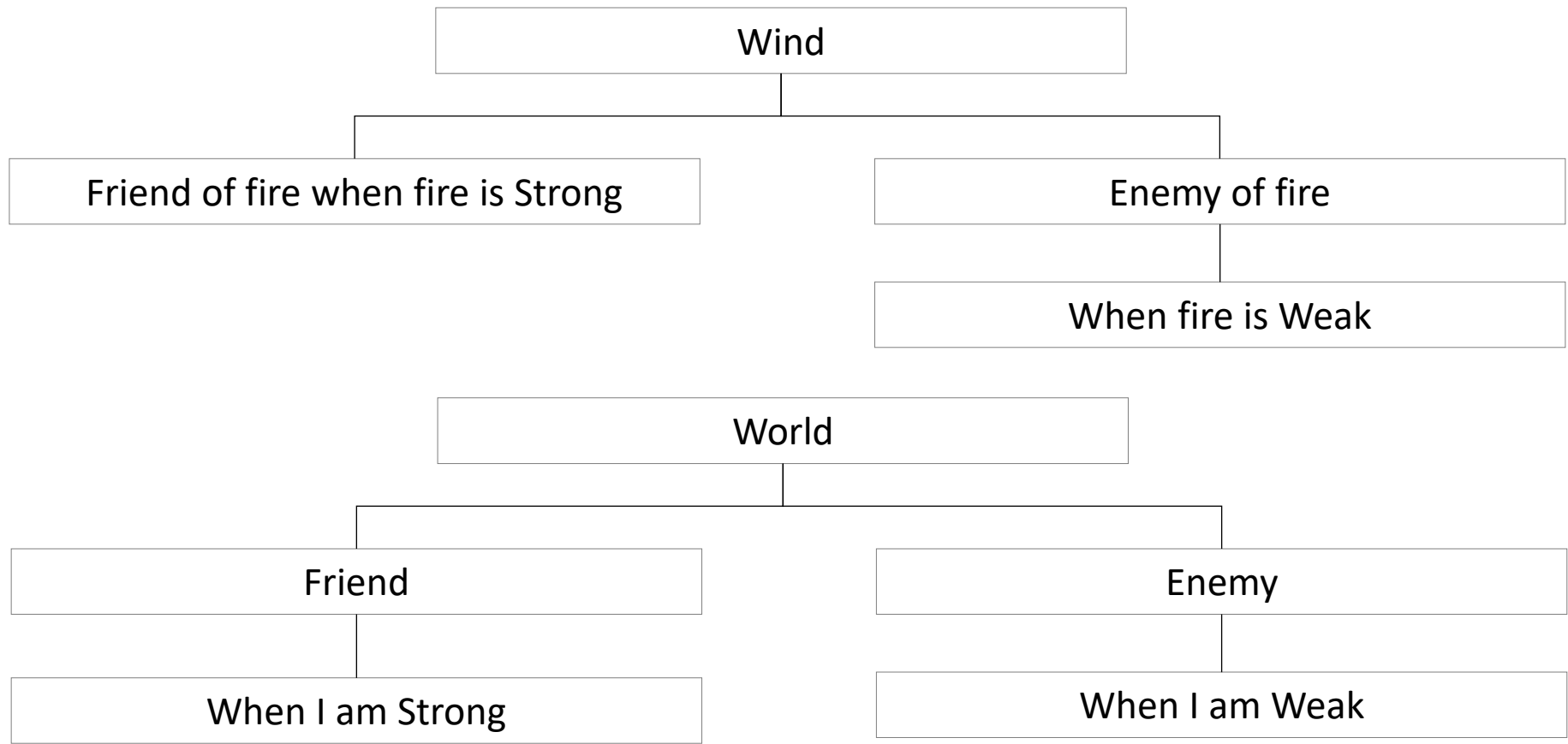
Gita :

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

**indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||**

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Jnani is never Pre-occupied by any Sense Object / Person in this world
- No Attachment to them, Doesn't Grip him.



### Chapter 18 - Verse 47 :

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥४७॥

*na mukti-kārikāṃ dhatte niḥśaṅko yukta-mānasah,*

*paśyan śṛṇvan sprśan jighranaśnanāste yathāsukham. (47)*

He who is free from doubts and has his mind identified completely with the Self never resorts to the practices of control as a means to Liberation. Seeing, hearing, touching, smelling and eating, he lives happily. [Chapter 18 - Verse 47]

## **I am Nitya Mukta - No Moksha Required :**

- Stage 1 : Raaga Dvesha Rahita
- Stage 2 : Karma Yoga Bhakti
- Stage 3 : Jnana Yoga Bhakta

### 1) 1<sup>st</sup> stage :

- Person looks at himself as Karta / Bokta / Pramata / Jiva - Bava
- Life governed by Veda Purva - Karma Khanda
- As Karta - Do only dharmic actions
- Avoid adharmic actions
- **Follow dharma as Bokta, will enjoy better life**
- **Dharma Addresses Karta, not Jnani**

### Chapter 18 - Verse 48 :

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।  
नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥४८॥

*vastu-śravaṇa-mātreṇa śuddha-buddhir-nirākulaḥ,*  
*naivācāram-anācāram-audāsyam vā prapaśyati. (48)*

Having established in his pure intellect and having become serene by mere listening to the Real, the wise one, no more sees what is proper and improper action or even what is inaction.  
[Chapter 18 - Verse 48]

- Karma Yoga - Chitta Shuddhi / Mala Nivritti
- Upasana Yoga - Vikshepa Nivritti
- Ripe Anatma required to detach from an Anatma
- I = Sthula / Sukshma / Karana Vyatirikta Antahkarana Sakshi.

- Without ripening - Disturbance high
- Observes rules for his own sake

### Chapter 18 - Verse 49 :

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।  
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥४९॥

*yadā yatkartum-āyāti tadā tat-kurute ṛjuḥ,*  
*śubham vāpyaśubham vāpi tasya ceṣṭā hi bālavat. (49)*

The wise one does freely whatever comes to his lot, whether good or evil; his actions are like those of a child.[Chapter 18 - Verse 49]

- Dharma / Artha / Kama - Finite goals
- Doesn't require Moksha - Already Nitya

### Gita :

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

**naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsyā sarvabhūtēṣu  
kaścidarthavyapāśrayaḥ || 3-18 ||**

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

### Does Duty for family : Gita - Chapter 3 :

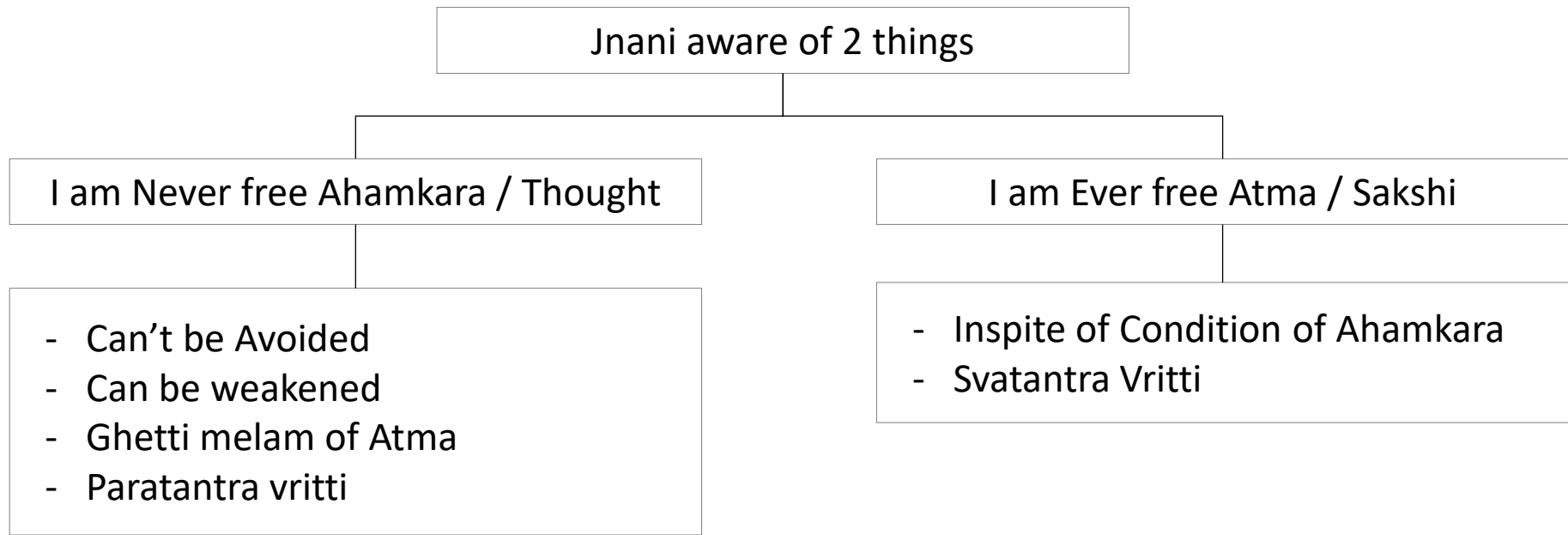
सक्ताः कर्मण्यविद्वांसः  
यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथासक्तः  
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah  
yathā kurvanti bhārata |  
kuryād vidvāṃstathā'saktah  
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Jnani - Self Regulated.

## Lecture 60



### Chapter 18 - Verse 50 :

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।  
स्वातन्त्र्यान्निरवृत्तिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥५०॥

*svātantryāt sukham-āpnoti svātantryāllabhate param,  
svātantryānnirvṛtiṁ gacchet svātantryāt paramam padam. (50)*

Through freedom one attains happiness; through freedom the highest; through freedom to repose and through freedom to the supreme state.[Chapter 18 - Verse 50]

### Jnana Nishta :

- Deliberately trained - I am Free, thought - Atmakara Vritti
- Svatantriya Vritti - Enjoys Relation - Claim



- Moksha Svarupam
- Better internal Space

### Chapter 18 - Verse 51 :

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।  
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥५१॥

*akartṛtvam-abhokṛtvam svātmano manyate yadā,  
tadā kṣīṇā bhavantyeva samastāś-cittavṛttayaḥ. (51)*

All the modifications of the mind are indeed destroyed, when a man realizes that the Self in him, is neither the doer nor the enjoyer. [Chapter 18 - Verse 51]

- Ahamkara only Vyavaharika Satyam - should be weekend
  - Fake nature
  - Incidental
- Atma = Paramartika Satyam
- I am Akarta Atma / Abokta

### Boktrutvam :

- Fake nature - Stars as good as not there in daylight
- Ahamkara thoughts as good as not there in Jagrat
- Ahamkara vritti weekend by Atmakara vritti.

## Chapter 18 - Verse 52 :

उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।  
न तु संस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥५२॥

*ucchr̥ṅkhalāpyakṛtikā sthitirdhīrasya rājate,  
na tu saṁspr̥ha-cittasya śāntir-mūḍhasya kṛtrimā. (52)*

The conduct of the wise one, which is unrestricted (by motive) shines, being spontaneous, that is free from pretence; but not the deliberate calmness of the foolish, whose mind is attached (in other words full of desires).[Chapter 18 - Verse 52]

- I am Free thought will Always be there, Eternally, Linked to Atma...
- Therefore shakti / Peace / Freedom...

### Agyani Samsari :

- I am Ahamkara Never free thought

## Chapter 18 - Verse 53 :

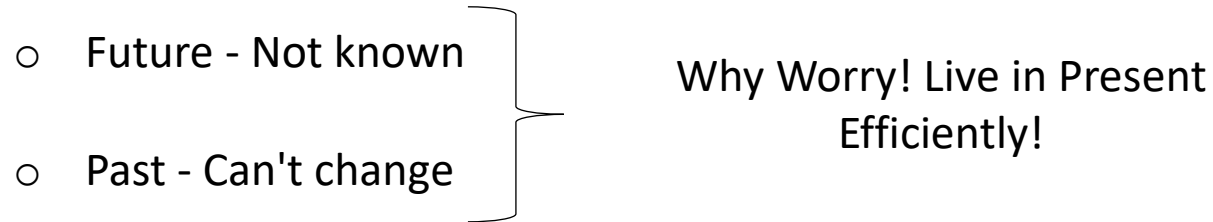
विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।  
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

*vilasanti mahābhogair-viśanti giri-gahvarān,  
nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. (53)*

The wise, who are free from mental imagining, unbound and liberated in intellect, sometimes sport in the midst of great enjoyments and at other times retire to the mountain caves.  
[Chapter 18 - Verse 53]

- I am free Inspite of Body / Mind / Intelligent / Worlds conditions!
- Base Mind on Something more Stable...

- Different in thought patterns - I am free / Vichara Sagara - I am Samsari thought!
- Mind very fragile! should be optimistic / Pessimistic - be wise
- Problem not going to go by Worrying

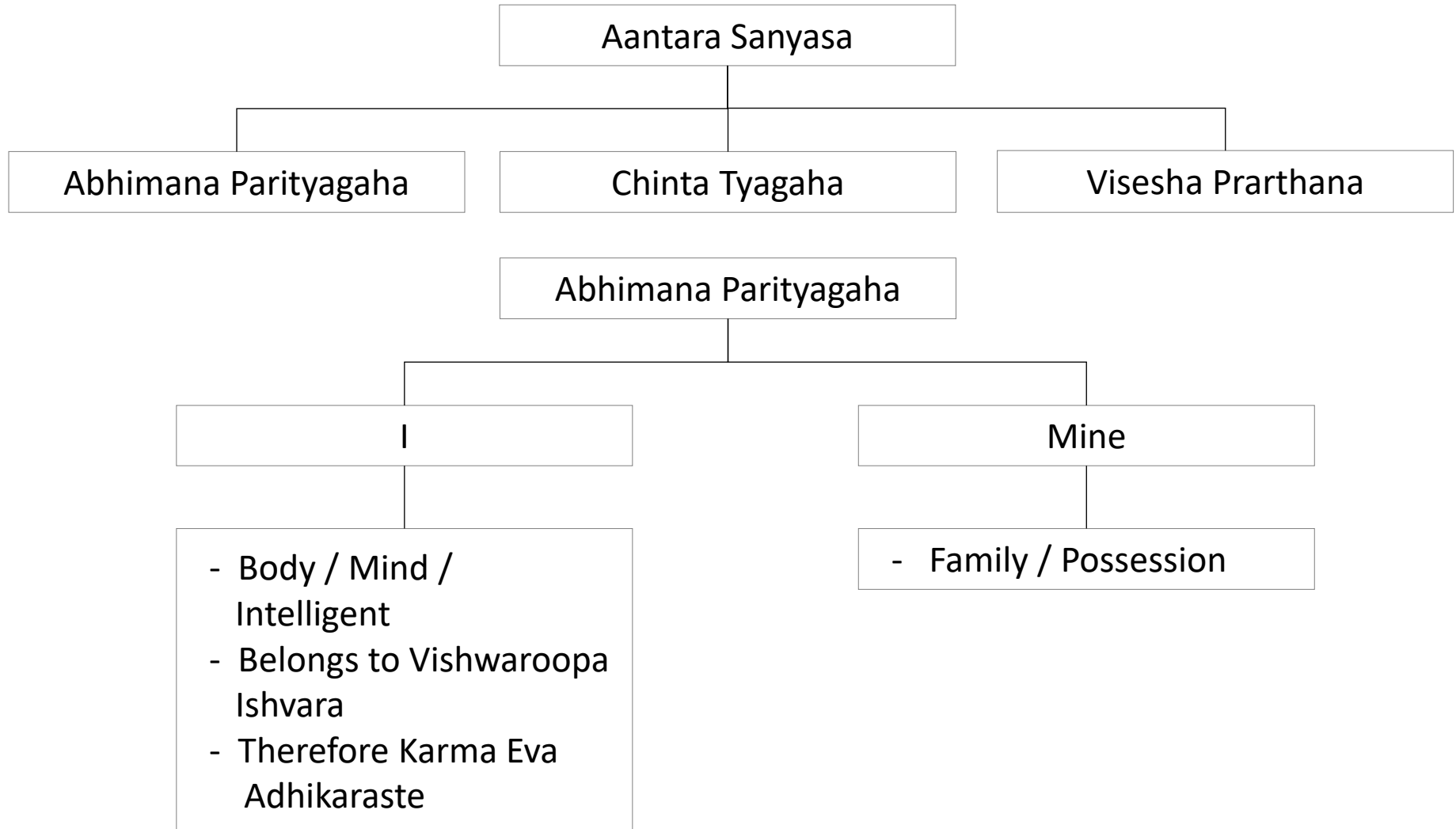


## Lecture 61

- Knowledge and Renunciation gives Mukti

### Internal Sanyasa Aantara Sanyasa Compulsory :

- Binary format, has to bless me.

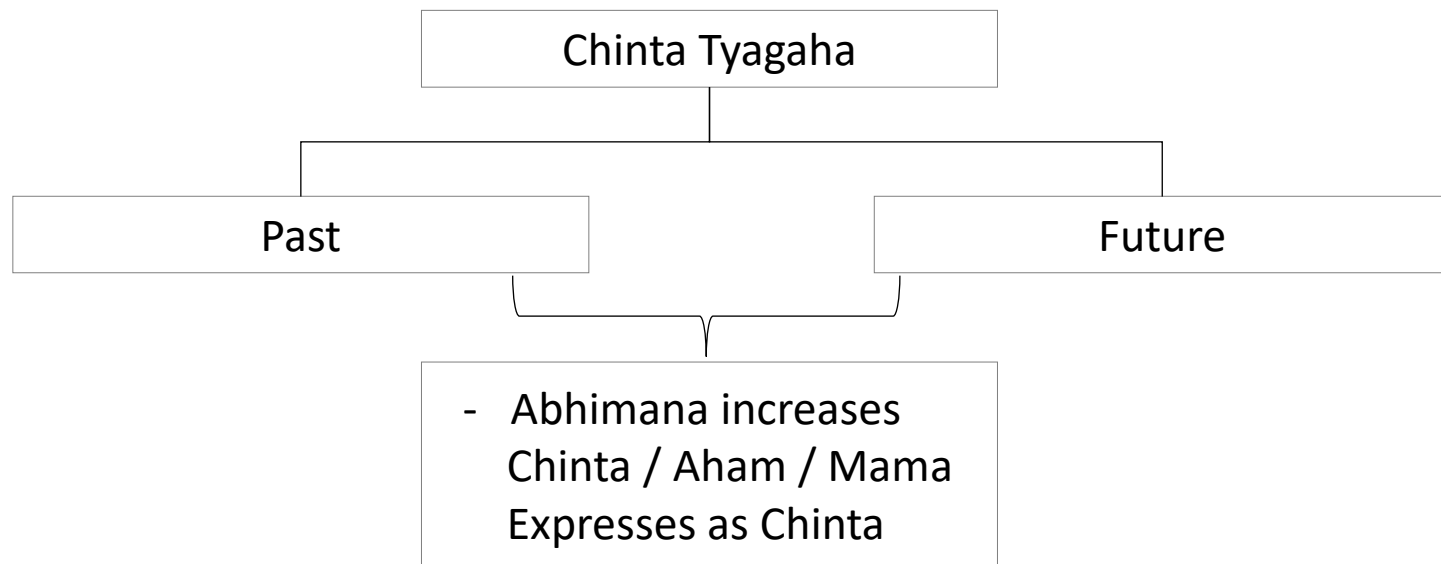


Gita :

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikāraṣṭē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]



**Visesha Prarthana :**

- Sakama Bhakti Tyagaha! Aham / Mama / Prayers / Special Vows / I will Play my role let Ishvara worry!

## Chapter 18 - Verse 54 :

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।  
दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥५४॥

*śrotriyaṁ devatāṁ tīrtham-aṅganāṁ bhūpatiṁ priyam,  
dr̥ṣṭvā sampūjya dhīrasya na kāpi hṛdi vāsanā. (54)*

Whether he is honoring a Vaidika scholar, the gods or the holy places or seeing a woman, a king or a beloved one, not a bit of desire ever springs in the heart of the wise one.

[Chapter 18 - Verse 55]

## When Jnani experiences world :

- Make sure it doesn't develop
- Aham / Mama in the mind - which expresses as Raaga / Dvesha.
- See beautiful objects - want to own! (Raaga)
- Unfavourable - wants to Drop (Dvesha)
- Suffer because of Abhimana, accept the Life of Prarabdha!

## Gita - Chapter 5 :

विद्याविनयसम्पन्ने  
ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च  
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē  
brāhmaṇē gavi hastini |  
śuni caiva śvapākē ca  
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

### Gita - Chapter 6 :

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē ||6-9||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

### Chapter 18 - Verse 55 :

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।  
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥५५॥

bhṛtyaiḥ putraiḥ kalatraiśca dauhitraiścāpi gotrajaiḥ,  
vihasya dhikṛto yogī na yāti vikṛtiṁ manāk. (55)

The Liberated is not at all perturbed even when scoffed and abused by his servants, sons, wives, daughter's sons and other relations. [Chapter 18 - Verse 55]

- Love things / beings if Favourable to me - if not How long to tolerate?
- Anatma (Uncontrollable) and Anatma interacting in world.

- I can't be insulted - Atma Never seen!

## Chapter 18 - Verse 56 :

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोपि न च खिद्यते ।  
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥५६॥

*santuṣṭo'pi na santuṣṭaḥ khinnopi na ca khidyate,  
tasyāścarya-daśāṁ tām tām tādrśā eva jānate. (56)*

Though delighted, he is not delighted. Though afflicted, he is not afflicted. Only those who are like him, understand this stupendous state. [Chapter 18 - Verse 56]

## Gita :

सत्त्वात्सञ्जायते ज्ञानं  
रजसो लोभ एव च ।  
प्रमादमोहौ तमसः  
भवतोऽज्ञानमेव च ॥१४-१७॥

**sattvat sañjāyatē jñānaṁ  
rajasō lōbha ēva ca |  
pramādamōhau tamasah  
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

- Atma Jnanam only in Sattvic mind
- Jnani - Uses mind for transactions not identified with mind as Self!
- Pashyan - Anatma's conditions - Neiva Kinchit Karomiti - Does everything and disclaims.



नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

### Chapter 18 - Verse 57 :

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।  
शून्याकारा निराकारा निर्विकारा निरामयाः ॥५७॥

*kartavyataiva saṁsāro na tāṁ paśyanti sūrayaḥ,  
śūnyākārā nirākārā nirvikārā nirāmayāḥ. (57)*

The sense of duty, indeed, is the mundane world. This is not acknowledged by the wise one, who has realised himself as the all pervading formless, immutable, untainted Self.  
[Chapter 18 - Verse 57]

- Chidabhasa Sahita Shariram has Individuality, body becomes Husband...
- Discharge Duty without Making Mind as Baram.

## Lecture 62

- I = Ahamkara in Triangular format - Future - Ahamkara imagines worse Circumstances - Empheral Relative I
- Body / Mind and Reflected Consciousness - I imagine possibilities / Worries...
- Ahamkara is controlled by law of Karma
- Jnani inserts Atma I - Along with Ahamkara I - Learnt from Shastra Its biography is great! Overshadows Ahamkara I, As Ahamkara; Duties are burden.
- **Worry about duty - Greatest Samsara**

### **Satisfaction of others not condition for my satisfaction :**

- Happiness one has to learn get herself
- Giving security not my duty...
- Getting security is mental state, satisfaction

### **Invoke 5<sup>th</sup> Capsule :**

- By forgetting my real nature / Higher I, convert life into burden
- Real I - Ever relaxed - Removes boss-hood / Son-hood / Roles
- Every role - Akaraha / Baraha
- Learn to invoke Sakshi more often.

## Chapter 18 - Verse 58 :

अकुर्वन्नपि संक्षोभात् व्यग्रः सर्वत्र मूढधीः ।  
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥५८॥

*akurvannapi saṁkṣobhāt vyagraḥ sarvatra mūḍhadhīḥ,  
kurvannapi tu kṛtyāni kuśalo hi nirākulaḥ. (58)*

The fool, even in 'inaction', is ever agitated by his commotion within. But the adept (wise) even when performing his duties, indeed, is unperturbed. [Chapter 18 - Verse 58]

### Invoking higher I alone is solution :

- For those in prakriti - Nivrittii appears better
- For those in Nivriti - Prakriti appears better

### Grihastha :

- Duty burden and security

### Sanyasi :

- No duty Burden - Security therefore insecurity
- Mental illness caused by Loneliness / Lack of companionship to share feelings?
- Ahamkara has problems in all ashramas

### Change attitude :

- From problem to situation!
- States and conditions which ahamkara has to go through!
- As Sakshi : Go through situation - Be objective

## Chapter 18 - Verse 59 :

सुखमास्ते सुखं शेते सुखमायाति याति च ।  
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

*sukham-āste sukham śete sukham-āyāti yāti ca,  
sukham vakti sukham bhuñkte vyavahāre'pi śāntadhīḥ. (59)*

Even in practical affairs of life, the wise one, of peaceful mind, sits happily, sleeps happily, moves happily, speaks happily and eats happily.[Chapter 18 - Verse 59]

### 2<sup>nd</sup> Capsule :

- I am only source of permanent peace / Security / Happiness - Only one reservoir of happiness - Myself
- If crisis in family, happiness not reflected in mind!
- Aham Bimba Anandam Asmi - Thought never goes from me
- Bimba Ananda permanent - Atma Ananda
- Go through objectively without resistance - Ahamkara = Sakshi.

## Lecture 63

- Moksha - Nature No conditions required - I can claim liberation without Sadhana Chatushtaya Sampatti
- When mirror in front - Experience face
- When mirror not in front - Don't experience face
- Whether experience or not original face own Ananda connected to Swaroopā not experiential Ananda connected to status of mind
- Therefore can claim Nitya Ananda

### Chapter 18 - Verse 60 :

स्वभावाद्यस्य नैवार्तिर्लोकवद् व्यवहारिणः ।  
महाह्रद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥६०॥

*svabhāvād-asya naivārtir-lokavad vyavahāriṇaḥ,  
mahāhrada ivākṣobhyo gatakleśaḥ suśobhate. (60)*

One who, due to his inner disposition even when engaged in practical affairs of life, does not have any distress, like ordinary people have; he remains unagitated like a vast lake, with all his sorrows extinguished, he indeed, shines. [Chapter 18 - Verse 60]

- At Ahamkara level conditions fluctuate
- Ahamkara Dependent on Prarabdham not on Jnanam
- Ahankara associated with Sthula / Sukshma Shariram.

- Anatma - Do not struggle to control Prarabdha / Ahamkara Totally
- Claim Sakshi as real I
- Everything to be done as preference, not desperation - Jnani has inner leisure
- When expectations not fulfilled, Jnani not affected Apuryamanam (Ocean not disturbed by rivers joining)
- Jaani so what / Ajnani what

### Chapter 18 - Verse 61 :

निर्वृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।  
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥६१॥

*nirvṛttir-api mūḍhasya pravṛttir-upajāyate,  
pravṛttir-api dhīrasya nivṛtti-phala-bhāginī. (61)*

With the fool, even withdrawal (inaction) becomes action. With the wise, even action results in the fruit of withdrawal (inaction). [Chapter 18 - Verse 61]

- Without wisdom - Sanyasa Bondage
- With wisdom, Grihastha not bondage (No attachments)

### Dheerah : Gita - Chapter 4 :

कर्मण्यकर्म यः पश्येद्  
अकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु  
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

**karmaṇyakarma yaḥ paśyēd  
akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyēṣu  
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||**

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Inner transformation alone important.

### Chapter 18 - Verse 62 :

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।  
देहे विगलिताशस्य क्व रागः क्व विरागता ॥६२॥

*parigraheṣu vairāgyam prāyo mūḍhasya dṛśyate,  
dehe vīgalitāśasya kva rāgaḥ kva virāgatā. (62)*

The fool often shows aversion to his possessions. Where is attachment and where is aversion for him whose love for the body has vanished? [Chapter 18 - Verse 62]

- After claiming Asanga nature / Higher nature, Seclusion / Possession makes no difference.
- Don't empower objects to affect you emotionally
- Disempowered positions / Relations - Crow droppings - Kava vishta
- Vairagyam - Condition for gaining Jnanam not for moksha
- Jnanam - Requires seclusion

Ahamkara Drishti	Atma Drishti
Attachment / Detachment Possible	Asangaha

## Chapter 18 - Verse 63 :

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।  
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥६३॥

*bhāvanābhāvanāsaktā dr̥ṣṭir-mūḍhasya sarvadā,  
bhāvya-bhāvanayā sā tu svasthasyādr̥ṣṭi-rūpiṇī. (63)*

The view of the fool is always attached to ideation and non ideation. But the view of one established in the Self, though engaged in the ideation of objects, is of the nature of non-ideation.[Chapter 18 - Verse 63]

- In Upasana, Condition of Mind does not Determine Moksha
- I can't focus / Concentrate, therefore I am not Mukta is wrong!
- Moksha not thoughtful / thoughtless condition (Not A Goal) of Mind you are not Mind

## Chapter 18 - Verse 64 :

सर्वारम्भेषु निष्कामो यश्चरेद् बालवन्मुनिः ।  
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

*sarvārambheṣu niṣkāmo yaścared bālavan-muniḥ,  
na lepastasya śuddhasya kriyamāṇe'pi karmaṇi. (64)*

The wise one, who has no motive in any of (all) his actions, moves like a child and is pure, has no attachments even in the action that is being done by him. [Chapter 18 - Verse 64]



Ahamkara	Atma	Change Mindset
<ul style="list-style-type: none"> <li>- Never free</li> <li>- Individual Body / Mind complex with Borrowed Consciousness</li> <li>- Ahamkara has Limited freedom</li> <li>- Ahamkara Chooses only Problems! / Disadvantages only</li> <li>- Ahamkara could be converted to Atma</li> <li>- Ahamkara continues till Prarabda</li> </ul>	<ul style="list-style-type: none"> <li>- Ever free</li> <li>- Need not become free</li> </ul>	<ul style="list-style-type: none"> <li>- Look at you from different angle</li> <li>- Samsara / Moksha only attitudinal change</li> <li>- Nothing unwelcome in life = Peace of Mind!</li> <li>- Get immunity of Mind by changing perspective which is called Moksha</li> </ul>

### Chapter 18 - Verse 65 :

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्चन्निस्तर्षमानसः ॥६५॥

*sa eva dhanya ātmaññaḥ sarvabhāveṣu yaḥ samaḥ,*

*paśyan śṛṇvan sprśan jighran-aśnan-nistarṣa-mānasah. (65)*

Blessed indeed is that knower of the Self, who, with his mind free from thirst, even though seeing, hearing, touching, smelling or eating, remains the same under all conditions.

[Chapter 18 - Verse 65]

- No complaints to lord / Equanimity in all situation / Pashyan...

Samsari	Librated
<ul style="list-style-type: none"> <li>- Converts Luxury to Necessity</li> <li>- Only thing existent is always the “Present”</li> <li>- Entertainment Given by Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- No Situation can ever touch me</li> </ul> <p>Asangaha! Not fire also!</p> <ul style="list-style-type: none"> <li>- No Sadhyam goal and Sadhanam means</li> <li>- No Purushartha / No fixation in mind</li> </ul> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Neiva tasya Krtenarthaha, Nakrutena</li> <li>- Today is Best day</li> <li>- Future Non-existent - Not born</li> <li>- Past Non-existent - Gone</li> </ul>

**Gita :**

नैव तस्य कृतेनार्थ  
नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु  
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana ।  
na cāsyā sarvabhūtēṣu  
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Space accommodates all events but not affected by events
- I 'Consciousness' accommodate all events Gifted but not affected by events
- I 'Consciousness' accommodate all events Gifted by Prarabdha but not affected by any event.
- Rivers of experiences enter Atma, Atma unshaken like ocean or Space!!

### Chapter 18 - Verse 66 :

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।  
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥६६॥

*kva saṁsāraḥ kva cābhāsaḥ kva sādhyam kva ca sādhanam,  
ākāśasyeva dhīrasya nirvikalpasya sarvadā. (66)*

Where is the world and where is the ego, where is the end and where are the means for the wise one, who is ever changeless like the universal space? [Chapter 18 - Verse 66]

### What is the used if you are not satisfied with yourself in the present?

- Self confidence as I am / Comfortable in present = Moksha
- Gaining mental condition
- Objects not renounced but dependence renounced
- Moment I depend on a condition, I have empowered world to disturb me
- Dependence = Empowering the world.

## Chapter 18 - Verse 67 :

स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।  
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥६७॥

*sa jayatyartha-sannyāsī pūrṇa-svarasa-vigrahaḥ,  
akṛtrimo'navacchinne samādhiryasya vartate. (67)*

Hallelujah to him who has renounced all desires, who is the embodiment of perfect Bliss, which is his own nature and who is spontaneously absorbed in the unlimited space.

[Chapter 18 - Verse 67]

- In and thrash thought, worldly transactions, Jnani doesn't forget his higher Nature (Poornatvam) Cyclist / Pot Dancer Deficiency at Ahamkara Level, not much felt at Sakshi Level

## Chapter 18 - Verse 68 :

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।  
भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥६८॥

*bahunātra kim-uktena jñāta-tattvo mahāśayaḥ,  
bhoga-mokṣa-nirākāṅkṣī sadā sarvatra nīrasaḥ. (68)*

In short, here there is no need to say more. The great souled one, who has realised the Truth, is free from desire for sense enjoyments and for spiritual Liberation. He is devoid of all passions, in all places, and at all times. [Chapter 18 - Verse 68]

Dharma	Artha and Kama	Moksha
Gives heavenly Pleasure	Worldly Pleasures	Freedom

**Jnani :**

- Free from Binding Desires.

## Chapter 18 - Verse 69 :

महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।  
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥६९॥

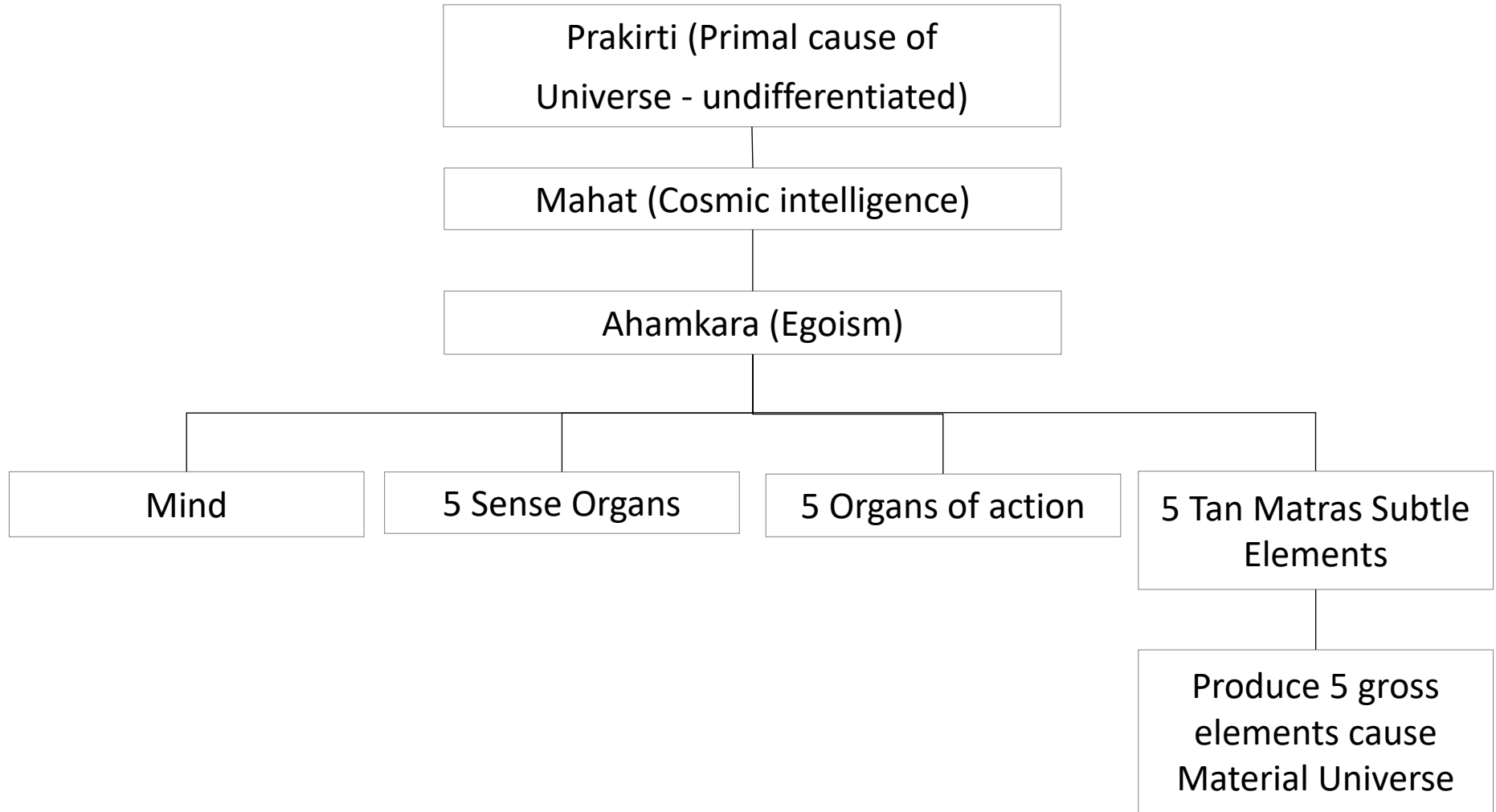
*mahadādi jagad-dvaitam nāma-mātravijṛmbhitam,  
vihāya śuddhabodhasya kiṁ kṛtyam-avaśiṣyate. (69)*

What remains to be done by one who is pure Consciousness? He has renounced the pluralistic world, which begins with mahat (total intellect) and is manifested merely by names.

[Chapter 18 - Verse 69]

- Creation exists only as name Nama / Rupa / “ I am Satyam” only substance
- Jnani Renounces phenomenal existence which begins from mahat...

## Sankhya :



## Jnani :

- Remains as pure relationless 'Consciousness' / Mentally not dependent - No goals to accomplish....

## Chapter 18 - Verse 70 :

भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।  
अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥७०॥

*bhrama-bhūtam-idaṁ sarvaṁ kiñcin-nāstīti niścayī,  
alakṣya-sphuraṇaḥ śuddhaḥ svabhāvenaiva śāmyati. (70)*

The pure one knows with certitude that this universe is the product of illusion and that nothing really exists. The imperceptible Self is revealed to him and he, naturally, becomes tranquil.[Chapter 18 - Verse 70]

- World
- No intrinsic existence
- Isness borrowed from me - 'Consciousness' I / Sat
- I am - world, there is no 2<sup>nd</sup> isness - "only one"

I	World
Original Existent	Borrowed Existent

- **We think world has Original 'Existent' and I have Borrowed 'Existent'**
- Dream world has existence borrowed from me Waker
- Waking world has existence borrowed from me Atma.
- Only Non-objectifyable thing in creation = I / Seer / Subject / Drk / Atma

## Chapter 18 - Verse 71 :

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।  
क्व विधिः क्व च वैराग्यं क्व त्यागः  
क्व शमोऽपि वा ॥७१॥

*śuddha-sphuraṇa-rūpasya dr̥śya-bhāvam-apaśyataḥ,  
kva vidhiḥ kva ca vairāgyam kva tyāgaḥ  
kva śamo'pi vā. (71)*

Rules of life, dispassion, relinquishment, control of the mind, what are all these to one who is of the nature of pure effulgence and who does not perceive the phenomenal world at all.[Chapter 18 - Verse 71]

Shuddha Jnanam	Vritti Jnanam
<ul style="list-style-type: none"><li>- "Consciousness"</li><li>- Self evident</li><li>- Observer / Sakshi</li><li>- Looks at world as Dependently existing</li><li>- Like Reflection in Mirror</li></ul>	<ul style="list-style-type: none"><li>- Knowledge world / Objects / beings</li></ul>

### I Stand in front of Mirror :

- Appreciate Utility of Mirror / World / Body / Mind to see my Pottu / Myself

### One who understands :

- World is dependent on me - Doesn't see a real external world
- No 2<sup>nd</sup> Real thing as object of attachment...



- Nobody attached to fake Rs. 100 / Unreal
- Nobody attached to fake world / Unreal
- No renunciation Required / Only Jnanam - Fake!
- I alone give worth to the world

**‘ World’ - Product of illusion??**

- Self - Unknowable, but known to itself by itself, Therefore Natural Peace!

## Lecture 66

### Rest of Chapter 18, 19, 20 - Negates all sadhanas for jnana :

- I am Nithya Mukta Atma
- Dvaita Nisheda - Dvaita Satyatva Nisheda - Negation of duality of reality from standpoint of Brahman.
- - I exist by myself, world has dependent existence  
Non-negation of Dvaita Anubhava w.r.t. body
- Veda never negates Dvaita Anubhava w.r.t. body
- W.r.t. Brahman - they are all Mithya - Resolve into me
- Like for waker - Dream resolves into me
- For me Brahman - waker resolves into me!
- Dvaita Satyatva Nisheda not Dvaita Anubhava Nisheda...

### Chapter 18 - Verse 71 :

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।  
क्व विधिः क्व च वैराग्यं क्व त्यागः  
क्व शमोऽपि वा ॥७१॥

*śuddha-sphuraṇa-rūpasya dr̥śya-bhāvam-apaśyataḥ,  
kva vidhiḥ kva ca vairāgyam kva tyāgaḥ  
kva śamo'pi vā. (71)*

Rules of life, dispassion, relinquishment, control of the mind, what are all these to one who is of the nature of pure effulgence and who does not perceive the phenomenal world at all.[Chapter 18 - Verse 71]

- Jnani can't Violate Rules of Conduct - Relevant for Harmony of world not for his liberation!

### Chapter 18 - Verse 72 :

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।

क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥७२॥

*sphurato' nanta-rūpeṇa prakṛtiṁ ca na paśyataḥ,*

*kva bandhaḥ kva ca vā mokṣaḥ kva harṣaḥ kva viṣāditā. (72)*

Where is bondage? Where is Liberation? Where is joy? Where is sorrow? for one who does not perceive nature - the relative existence - but sees only the Self shining in endless forms.[Chapter 18 - Verse 72]

- Jnani shines in form of infinite Brahman in form of existence which pervades all over.

### Gita - Chapter 9 :

सर्वभूतस्थमात्मानं

सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा

सर्वत्र समदर्शनः ॥ ६-२९ ॥

**sarvabhūtaṣṭham ātmānaṁ**

**sarvabhūtāni catmani |**

**īkṣatē yōgayuktātmā**

**sarvatra samadarśanaḥ || 6-29 ||**

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

Gita :

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyam  
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

**Mundak Upanishad :**

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- From Paramartika Drishti No 2<sup>nd</sup> thing.

## Chapter 18 - Verse 73 :

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।  
निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥७३॥

*buddhiparyanta-samsāre māyāmātram vivartate,  
nirmamo nirahaṅkāro niṣkāmaḥ śobhate budhaḥ. (73)*

The illusion of this phenomenal world prevails until Self knowledge. The wise one lives devoid of 'I-ness,' devoid of 'mine ness' and free from passions. [Chapter 18 - Verse 73]

- As long as body / Mind / Senses organs - Appearance of duality is there
- **World can't be possessed by me - Even though I continue to experience**
- **Shadow can't be possessed by me - Even though I continue to experience**
- No Ahamkara in body
- No Mamakara in possessions / Family

## Chapter 18 - Verse 74 :

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।  
क्व विद्या च क्व वा विश्वं क्व देहोऽहम् ममेति वा ॥७४॥

*akṣayaṁ gata-santāpam-ātmānaṁ paśyato muneḥ,  
kva vidyā ca kva vā viśvaṁ kva deho'ham mameti vā. (74)*

To the wise one who perceives the Self as both imperishable and free from grief, where is knowledge, and where is the universe? Where is the feeling 'body am I' or the feeling 'mine is the body?' [Chapter 18 - Verse 74]

- Dvaita Nisheda only from Point of view of Absolute Reality.

Wake-up from Sleep	Go to Sleep
<ul style="list-style-type: none"> <li>- Ahamkara I comes first</li> <li>- Parallely you and 3<sup>rd</sup> Person comes</li> <li>- Ahamkara Creates problems</li> </ul>	<ul style="list-style-type: none"> <li>- Ahamkara in Sleep</li> <li>- Parallely 2<sup>nd</sup> / 3<sup>rd</sup> Person Resolve</li> </ul>

Chapter 18 - Verse 75 :

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।  
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत् क्षणात् ॥७५॥

*nirodhādīni karmāṇi jahāti jaḍadhīryadi,  
manorathān pralāpāṁśca kartumāpnotyatat kṣaṇāt. (75)*

The moment a man of dull intellect gives up the practices of mental control, he from that very moment begins to entertain desires and fancies. [Chapter 18 - Verse 75]

- Stopping Mind / Thoughtlessness not solution educating Mind is Solution.



## Chapter 18 - Verse 76 :

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।  
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥७६॥

*mandah śrutvāpi tadvastu na jahāti vimūḍhatām,  
nirvikalpo bahiryatnād-antarviṣayalālasah. (76)*

A man of dull intellect even after hearing the Truth does not give up his delusion. Though outwardly, through suppression he may appear to be without mental fluctuations, a craving for sense objects shall linger in him.[Chapter 18 - Verse 76]

- Thoughts are responsible for Subject / Object Division.
- When thoughts resolved Artificial Advaitam Created, Suppressed Advaitam.
- Potential Dvaitam will give temporary Joy as in Sleep Anestitia Effect.
- All Kama / Krodha underneath

Don't know I am 'Paramatma'	Mistaken 'Jivatma'
<ul style="list-style-type: none"><li>- "knowledge"</li><li>- Must falsify</li></ul>	<ul style="list-style-type: none"><li>- Ahamkara notion</li></ul>

**90% of listeners :**

Retain I am 'Jivatma'	Put on I am Brahman
<ul style="list-style-type: none"><li>- Old Socks Retained</li><li>- Old Pattern of thinking not replaced</li><li>- Joy Doesn't come (Mandah retains both)</li></ul>	<ul style="list-style-type: none"><li>- Put on I am New Socks</li><li>- Nitya Mukta Svabava</li></ul>



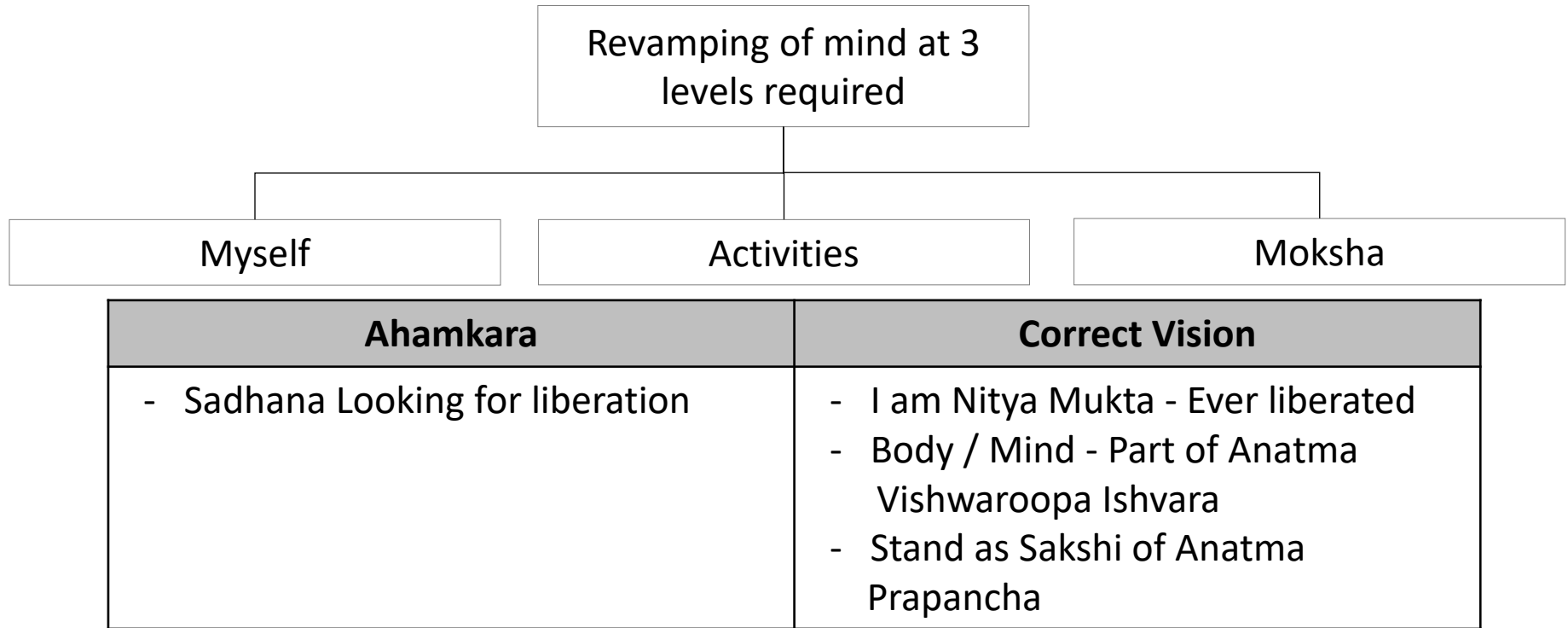
## Chapter 18 - Verse 77 :

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।  
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥७७॥

*jñānā-dgalita-karmā yo lokadṛṣṭyāpi karmakṛt,  
nāpnotyavasaram kartuṁ vaktum-eva na kiñcana. (77)*

He, whose work has dropped-off with the dawn of wisdom, may undertake some work as seen by ordinary people. But he gets no room or scope to do or to say anything.

[Chapter 18 - Verse 77]



- By my mere Presence Sakshi gives life to body
- Every body performs and experiences world
- I give life / Bless body - I don't act
- I am Akarta -
- Body acts as per Vasanas and goes through Karma Phalam
- Karma is ahamkara's nature - Never complain
- Accept Karma and Karma Phalam at Anatma level
- Understand Actionlessness of Atma

### Chapter 18 - Verse 78 :

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।  
निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥७८॥

*kva tamah kva prakāśo vā hānaṁ kva ca na kiñcana,  
nirvikārasya dhīrasya nirātaṅkasya sarvadā. (78)*

To the wise one, who is ever unperturbed and fearless, where is darkness? Where is light?  
Where is loss? There is nothing whatsoever.[Chapter 18 - Verse 78]

- At Anatma level - Law of Karma can't be avoided or eliminated
- Subdue effects of Prarabdha by ghetti Melam of Atma (Broad day light - Stars subdued)
- Become insignificant / as though Non-existence in light of Brahman
- Ignorance and knowledge both belong to vyavaharika Plane only.
- Wise : Looks at everything from Atma's standpoint

Dream hunger	Paramartika	Dualistic
<ul style="list-style-type: none"> <li>- Dream food</li> <li>- Same order of Reality</li> <li>- World Disturbance in Mithya Nama Rupa</li> <li>- Knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Vyavaharikam</li> </ul>	<ul style="list-style-type: none"> <li>- World has Never come in 3 Periods of time</li> <li>- Creation never really came therefore no real Bandah / Mokshah</li> </ul>